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AMERICAN MISSIONARY ASSOCIATION.

FREEDMEN.

VIRGINIA.

From Rev. Cyrus Jordan.

DOWNEY FARM, OLD POINT COMFORT, VA., June 6, 1865.

Our school and Sabbath school have been prospered during the month. All our ladies teach. My teaching is confined mostly to writing, spending from two and a half to three hours with them daily. We see no hope of there being a school here another year, and before our pupils become scattered we wish to do for them all we can. Bro. Knowlton spoke for me one Sabbath, but I have spoken the other Sabbaths. It is a pleasure to have Bro. K. in this vicinity. We had a *good meeting* on Fast Day. Bro. Hillery and some of his people and many from the Vaughan Farm were here. Bro. Hillery in speaking surpassed himself. In the evening I spoke at the Vaughan Farm.

Our people are improving in their ways. On the Sabbath they give earnest attention and have given up their moanings, whinings and shakings. I can now talk more plainly to them than I dared when I first came here. I speak against indulging in "dancing *praises*" and holding meetings till late into the night. We have no colored preacher to lead off. Not a great distance from this place a minister, if so he should be called, often, when he gets the people out by themselves, keeps them till one, two or three o'clock in the morning, and often speaks two and a half hours to them. Sometimes he is interrupted by those who get excited and have the "*power*." This is one of the obstacles, but the people, left to themselves, are very ready to adopt better ways. Really they get over their old habits and customs sooner than one could expect. They show themselves capable of adapting their forms of worship to their changed circumstances. Sometimes, as I speak to them and see their good attention and their efforts for improvement, I am greatly affected. I am trying now, to give them instruction in social, domestic, and civil as well as religious life.

From Mr. H. C. Percy.

NORFOLK, VA., May 11, 1865.

The Norfolk night school disbanded on Thursday evening, May 11th, after a successful term of six months, during which time we have given instruction to nearly a thousand persons—eight hundred of whom have been regular pupils. It is of course impossible to express in numbers, or by statistics of any kind, the precise amount of knowledge imparted, or of thought awakened by this part of the educational work, yet all who have labored in the school are satisfied that enough has been done to make it in all points a success, and to warrant future effort in a similar direction.

The following statement, made up from the school register, shows to a limited extent, the results of the half-year's labor, and is respectfully submitted for your approval.

STATEMENT.

School opened, Nov. 8, 1864.
We have held 88 sessions.
We have employed 38 different teachers.
Average attendance for the term, 350,
Greatest average,—in month of December, 410.
Whole number enrolled, 795.
No. promo'd f'm Alphabet to Second Reader, 2.
" " " " " First " 38.
" " " " " Primer " 287.
" " " Primer" Third " 1.
" " " " " Second " 28.
" " " " " First " 188.
Number whose progress was rapid, 180.
" " " " medium, 510.
" " " " slow, 95.
Number who have learned the art of Writing, 314.

The behavior has been almost faultless; the only complaint being a lack of punctuality, and occasional forgetfulness in the details. We have had no instances of willful failures, either in deportment or in recitation. We have often thought, while teaching at the North, that the work of imparting instruction was almost a thankless one, the teacher's labor often failing to receive their due value. But here we have met a pleasing refutation of this idea. The trifling presents and simple expressions of favor from our pupils, their word of thanks—the little bunch of flowers—all tell us their simple gratitude.

On the last night of school, our worthy Superintendent, Captain W. N. Felt, was presented with a beautiful silver cup, bought by the pupils, and given as a token of their regard and appreciation. The cup was presented with an appropriate speech, by the Secretary of the school, to which the Superintendent very happily responded. The school was dismissed with an earnest rendering of *that* good Liberty-song, "America," the hidden meaning of which these people have so recently learned. We hope the future efforts in behalf of this people may be no less successful, nor less earnestly put forth, than have been these connected with the Norfolk Night School.

From the Same.

NORFOLK, VA., May 31, 1865.

The School Reports for May, with the following summary of our Association's work in Norfolk, are respectfully brought to your notice.

[We are obliged to omit the summary.]

The only change worthy of note (a steady progress always excepted,) has been an increase of young pupils, and a falling off among the older ones, the former result being caused by the warm, sunny weather; the latter, by the pupils having found profitable employment. The hundreds of exiled citizens, who have recently returned, give a new life to the city, and this explains the absence of our older pupils, who have found through them many methods of earning a living. The warm season does not, as we expected, diminish our number, and we doubt not, the school rooms would be filled, were the schools to continue until autumn.

From Miss Mary E. Watson.*

NORFOLK, VA., May 31st, 1865.

It is a source of gratification to the Teacher, to see with what eagerness and rapidity these children learn, some almost by magic. I think if there is a place where one can see the fruits of their labor and feel that they are not toiling in vain, it is *here*, especially in the Night school; to see parents, and children, side by side, and grand parents of some who attend during the day school, all manifesting the same anxiety to learn. I thank God daily that I am here, and feel that I receive as much as I impart.

* One of our colored teachers.

From Miss M. R. Babbitt.

NORFOLK, Va., May 31, 1865.

My division in school for the last month has increased in numbers; nearly twenty have been transferred to the next department. You understand that my place in school is the one not coveted by any of the other teachers. I take the children as they first enter the school, teach them the alphabet, and what involves more labor, teach them the proprieties of the schoolroom. As a consequence, I have little of the pleasure that a teacher derives from teaching more advanced scholars, and am only reconciled to my place by the assurance that *perhaps* I accomplish as much *real* good as any of the others.

But the satisfaction I derive from my night class, compensates me for the drudgery of the day school. I have a class of men very appreciative of my efforts in their behalf, eager to learn, and who improve and avail themselves of every means within their reach to do so. They seem to be impressed with the thought, "We are men now, we will think, and act for ourselves;" and though various is their manner of expressing it, yet the feeling is universal. We teachers do all we can to cultivate this feeling of self-respect and self-reliance, confident that in time it will manifest itself in appropriate actions. The other features of the work, Sunday school instruction, visiting among the people, &c., are to me a pleasant pastime.

I feel an increasing interest in the welfare of this people, and though, in associating with them, one sees much that tends to discourage, yet there is *more* to encourage, and lead one to believe they may *yet* become intelligent and useful members of society.

From Miss J. W. Duncan.

RICHMOND, June 9, 1865.

Time never passed more quickly or pleasantly than have the eight weeks which I have spent in Richmond. The colored people here are by far the most intelligent and thrifty of any I ever met. For the first two weeks there were only eight teachers for 1500 pupils, all of whom were eager to get a book and go right to work and learn to read, and often our hearts were made sad by having the children say, "I hain't said no lesson to-day," "please Miss, just show me how that goes."

The average attendance of my school for four weeks was 312. Three weeks I was alone; one week Miss Yenter, of the the New England Freedman's Aid Association, was with me, after which the school was divided, and again I was alone with an average of 140 pupils, of whom fifteen could read nicely, ten others in their a-b-abs. Oh, how the eyes would sparkle, as the children received a book which they felt they could claim as their own, and better still to have the way opened by which they could learn to read, a privilege they have so long desired; and, at all hours of the day, the colored children might be seen, book in hand, and singing "Jesus Loves Me," varied with patriotic pieces, such as "Rally Round the Flag," &c.

The parents are delighted with the idea of their children learning to read, and many take great pleasure in visiting the schools, and asking the teacher to pay "ticular pains to our children, as we wish them to get all the learning they can, 'caus you know Miss, I's got no learning myself, consequently I know how much I loses without it, so Miss, please just be mighty strict and ticular with them."

One old uncle came into school a few days ago, and as he was going said: "Oh, Miss, we's monstrous pleased with your carryings on here in this church, we's all so mighty glad you's come to teach we all. We hope the yankees will allers live in Richmond. I's felt so happy since the yankees came, that I want to sing and cry for joy all the time, peers like I dun know as I's hungry or no."

The colored churches, with one exception, have white ministers, who try to use their influence with the people against

their teachers, and one, a Rev. Mr. N., gave us to understand that he was Superintendent of the Sunday School belonging to his church, and he would choose those teachers he considered competent, and that he wished none but members of his own Church as teachers, and if he could not find as many teachers as he wished he would do the teaching himself. As Miss Haskell's day school is in that church, she told as many of her pupils as did not go to Sunday School, to meet her at that church on the Sabbath following. Early Sabbath morning, twenty-five children were nicely seated in one of the class rooms of Mr. N's. church, and as colored children learn about as fast as white, where the most good and pleasure can be found, soon learned that Miss Haskell had the best school, and very few remain to be taught by Mr. N.

ELECTION AT NORFOLK.

The next day (24th June) the election occurred, and was one broad burlesque. Scores of men voted who wore the rebel uniform, brass buttons and all. They took the Alexandria oath, though they were in arms against the Government as late as last April. Gentlemen who have lived in Norfolk for two years, and served two years in the Union army, were compelled to take the Alexandria oath by the Secessionists at the polls. Every vile epithet in the language was bestowed upon the Union men. The old intolerant and defiant spirit of slavery was rampant. The negro was the great stalking horse of the "amnestied." All Northern residents and Union men are stigmatised as "Nigger worshippers." The election resulted in the success of the secession ticket. The Union men say they were defeated by Lee's army. The second name on the successful ticket is that of Walter H. Taylor, late Adjutant General on Lee's staff. W. H. Taylor is elected to the office of City Register, the second office of trust and importance in the municipality of Norfolk. John J. Lee, elected as Councilman on the same ticket, is an ex-rebel military officer.—*Correspondent Phila. Inquirer.*

NORTH CAROLINA.

From Rev. S. S. Ashley,

SUPERINTENDENT OF FREEDMEN'S SCHOOLS.

WILMINGTON, N. C.

Report of schools for Freedmen in the town of Wilmington, North Carolina, for the month of April, 1865.

Whole number of			Schools,	8.
"	"	"	Teachers,	9.
"	"	"	Assistants,	3.
"	"	"	Pupils,	758.

One of these schools is an afternoon school, attended only by adult women—40 pupils. Another is an evening school, held in the basement of the large Methodist Church—Two hundred pupils, adults of both sexes. A third is an infant school, 150 pupils.

Of the above schools, six are conducted by Teachers commissioned by the American Missionary Association, under the superintendence of Mr. J. G. Longley, having 630 pupils. Two are under the charge of ladies commissioned by the National Freedmen's Relief Association.

The average attendance of pupils daily has been, for the month, above 75 per cent. of the whole number.

There is still a large number of children who are to be gathered in.

The work here requires teachers who are thoroughly baptised with a missionary spirit. The people must not only be visited, but literally hunted up; so great is the squalor and wretchedness of hundreds that they seek darkness rather than light. But aided by the charity of the North, missionary teachers can change all this.

MONUMENT TO PRESIDENT LINCOLN BY COLORED TROOPS.

James E. Yeatman, President of the Western branch of the United States Sanitary Commission, writes to Gen. Howard from St. Louis, that he has received volunteer contributions from the colored troops in and around that city, amounting to $7,000, to be appropriated to the erection of a monument in this city, in honor of the late President Lincoln.—*Tribune.*

"FREEDMEN'S AFFAIRS IN NORTH CAROLINA."

A pamphlet, of 64 pp., has been recently published, entitled "Annual Report of the Superintendent of Negro Affairs in North Carolina, 1864, with an Appendix, containing the history and management of the Freedmen in this Department, up to June 1st, 1865, By Rev. Horace James, Superintendent, etc." * And a most interesting, and valuable pamphlet it is, written as few reports are, being both entertaining and instructive from the first to the last page. We regret that our circumscribed limits do not allow copious extracts.

Mr. James left his parish at Worcester, Massachusetts, as Chaplain in the Army, and superadded to that title, he has been Captain and Assistant Quartermaster, and recently, Assistant Commissioner of Refugees, Freedmen and Abandoned Lands, under Major-General Howard, Chief of the Bureau. The valuable and successful service he has rendered to the country, and especially to the Freedmen, during his arduous labors of three years, seems to point him out as a person peculiarly fitted for such employment, and suggests a regret that he is not to be continued in it. He has been relieved, it appears, at his own request, as Commissioner, and we fear the Freedmen are to lose his efficient and judicious oversight of them. Certainly the country cannot well spare an officer so admirably adapted to its present wants; and we hope he will be engaged in some department that requires uncommon executive as well as ministerial talents.

Mr. James' headquarters was at New Berne, N. C. The territory held by our army in North Carolina, was quite limited. "We control, indeed a broad area of navigable waters, and command the approaches to the sea, but have scarcely room enough on land to spread our tents upon." The number of colored people within the lines were less than 18,000. Mr. James bears witness to the industry and good conduct of the Freedmen in the trying circumstances in which they and their friends were placed by the casualties of war. The negroes worked with alacrity. More than twelve hundred laborers were employed, ministering by their toil to the support of not less than 5,000 colored people, upon cotton and turpentine plantations, to whom was paid *two hundred and seventy-five thousand dollars.* Mr. James significantly remarks, "When this process can be carried on *in extenso*, the "negro question" need give political economists no more perplexity. Make them lords of the land, and every thing else will naturally follow."

When the rebel insurgents attacked New Berne, in February last, spreading consternation among the colored people in and around the place, Gen. Palmer highly complimented the negroes, who took to the trenches, to the number of 1,200, "with the alacrity of old soldiers." It is evident that the negroes are superior to the whites in that part of the country. Dr. Page, who has resided years at the South, asserts that the "piney woods" people, the "clay eaters," or whatever name be given to the poor whites of the South, are a more helpless and spiritless race than the negroes of the same section, and indeed, naturally inferior to them. Mark this fact: "From twelve to fourteen hundred of them have been fed by government, in Beaufort, N. C., and vicinity, while only three or four hundred negroes have received aid in the same sub-district, the whole number of each being nearly equal."

Mr. James says:

"Some of these people (the freedmen) are becoming rich; all are doing well for themselves, even in these times. They evince a capacity for business, and exhibit a degree of thrift and shrewdness, which are ample security for their future progress, if they are allowed an equal chance with their fellowmen."

Mr. James speaks in commendation of the self-denying teachers sent to N. C., by

*Boston: W. F. Brown & Co,. Printers, No 15 Cornhill.

the American Missionary Association, and other Societies; of the eagerness to attend school, of the timely and beneficial donations of clothing from the North; and of the advantages likely to result to the South, and to the nation, if obstacles are removed, and proper incentives given to those aspiring after knowledge, and various industries. In conclusion, he states the results of his observation, and we regret that we have room only for the heads of his statements and reasonings, as follows:

"The negroes are not so helpless and dependent as the poor whites. The pure blooded Africans are superior to the mulattoes, the negroes are grateful for liberty, and but little inclined to abuse it. They strongly aspire to the common rights of citizens. They almost adore the persons who have brought them deliverance. The ownership of real estate is their strongest incentive to industry, though at present slow and shiftless workers as their rule in slavery, was to do as little as they could. They will do better in the society of whites than in separate communities. Their elevation as a race, is a work of patience and time. The colored people will raise up and support their own preachers. The first want of the negro is instruction by devoted and cultured teachers. The manufacturers of the North will scarcely be able to supply the South, in those swift coming days when almost every negro will be a cash paying customer. The earnings of the negroes within our lines in North Carolina, have far exceeded the expenses of the government on their behalf."

Such being the case, is not the negro, we ask, entitled to the full exercise of his manhood? Who shall hinder him? "The negro made free is the great fact of this century, and its vouchers are a national debt of three thousand millions of dollars, and the graves of half a million of young men?" Will not this suffice? Certainly, if the nation does not, by its wrong-doing, incur again the Divine displeasure, and the punishment of the Almighty. God has created the negro a MAN, and He requires that he shall be treated as such. We disobey Him at our peril.

THE Duchess of Argyle's little girls have sent a box of clothing to the colored children in America, worth about £20, which they made themselves.

From Mr. Henry M. Tenney.

NEW BERNE, N. C., July 1st, 1865.

I submit the report of my school from its beginning, and beg to add a word of explanation. The item of numbers is not so great as I expected it would be, in consequence of the great amount of guard duty which the regiment has been obliged to perform. This also has prevented regularity in attendance. The school has been largely made up of non-commissioned officers, who, holding responsible positions, feel their inferiority to white soldiers of the same rank, and are ambitious to be their equals in every respect. I have a very good class in written arithmetic; also one in mental arithmetic. A larger proportion than I anticipated read quite fluently, and many write very well. All are earnest, attentive and gentlemanly. I respect them all highly, they make noble soldiers, and need only education to make them influential men when they go forth into civil life. Chaplain Hunter is a fine man, very well educated, and active in promoting the interests of his regiment and his race wherever he is. While in Raleigh he preached upon the plantation where he was once a slave, and his old master was one of his hearers.

I enjoy the work here very much. It will be a profitable experience for myself, and I hope good may be done to those who have not been so highly favored. Civil authority is soon to take the place of the military, and that will give our men more leisure to improve their minds.

Gen. Paine and his subordinate officers have been active in promoting the interests of the school. The Christian Commission has furnished us with a large supply of books, Testaments &c. Other books are purchased for the soldiers with money drawn from the garrison fund.

"If you admit the negro to this struggle for any purpose, he has a right to stay in for all, and when the fight is over, the hand that drops the musket cannot be denied the ballot."—*General Sherman.*

SOUTH CAROLINA.

From Rev. E. J. Adams. *

BEAUFORT, S. C., June 8, 1865.

Not until the public school system of the North is established at the South, if so soon, will the poor class of white people equal in education and morals the blacks. Since the slaveholders' war, by battering down the massive prison walls of oppression, has opened a great field for the fruits of education, educational and religious operations have been carried on chiefly among the black people; and already do they appear in advance of the poor whites, as the following reliable fact indicates. *A few days since at Charleston, of 170 white men laboring on public works but three could write their names, while of 140 blacks laboring at the same time and place 92 could sign their names.*

The start that education has already taken among the black people can never be permanently checked; the small degree of light received shall "break forth as the morning." There is need of well qualified black men and women for the work, those who would bring their hearts into it. The fruits of their labor could be easily gathered. The educated and the good, of our people, can no longer complain of the want of opportunities, and the want of suitable fields, for the exercise of their gifts.

The blacks of these lower regions have been taught that their kind are incapable of any considerable degree of culture in morals or education; and so they have concluded that the whites must be superior. The want of confidence in themselves or in any of their kind is the legitimate result. This notion will be removed, and confidence inspired, in proportion as the educated and the good of their own complexion, as those who in every sense of the phrase are real men and women, are seen to advantage among the ignorant of their people as teachers and Christians.

* Mr. Adams has been in the service of the A. M. A. at the Mendi Mission, Africa, and is now, for a time, laboring among "his own kindred" at the South, as one of our missionary teachers. [Ed.

From Miss Clara B. Kimball.

RHETT PLANTATION,
BEAUFORT, S. C. June 20, 1865.

A few days more then closes my first term of teaching among the Freedmen; and as I look back upon the time spent here, my heart is filled with a calm sweet joy. From a child I have heard my father pray for days like the present.

Our school has been pleasant, the scholars have made good improvement, and compare well with white children at the North. I have one scholar, a little girl about nine years old, who was learning the letters when I came here. She now reads well in the First Reader. Most of the time she has been obliged to read with a child in her arms or at her side, and has been out of school, sick, ten days. I had one young man come in to our evening school, who learned the whole alphabet by my showing him the letters *once*.

I have found the work pleasant, though I see it must be that little by little we must acquire an influence over this people and, impart instruction. The work is slow, and calls for patient laborers. Our Sabbath School is to me a beautiful sight,—I often wish that those who say the colored children cannot be taught, would hear our school repeat these words,

"Oh come let us worship and bow down;
Let us kneel before the Lord our Maker,"

and see the quietness with which they kneel and listen to the prayer.

Our intercourse with the parents and older people, has been, without exception, very pleasant. No fault-finding, unless the saying to us, "you don't whip enough," might be called finding fault. There has been a great deal of sickness here. The smallpox being in several families when I first came, I felt anxious at first, on that account, but I tried to commit myself without fear to the same love and care that had brought me to this place. And it is with a grateful heart that I acknowledge my Father's sheltering care. I have met with some instances of beautiful childlike faith. I was talking with one of the larger boys, asking him if he had brothers and sisters? He said he had one sister with the rebels. I asked, do you expect to see your sister again. He said, without any hesitancy, "my sister love Jesus!" I saw what he meant, and asked, where do you

expect to see your sister, if you don't see her here? He said, "if the Lord help me to get to heaven, I shall see her there."

I could not help saying,

"Tis the Master's work! there is none so low
But his loving hand may reach them,
And there's none so sunken in want or wo,
But we'll joy to help and teach them."

One old man, whose son had just died with the smallpox, came to us, and as he spoke of his son, the spirit that he manifested was that of unquestioned submission. He said, "I needed him, but the Lord knows best."

Oh it is beautiful to witness the feeling many of them manifest, and express in regard to their old masters. How many times have I seen their careworn faces brighten, and heard their expressions of gratitude and trust, when we have alluded to the fact that they are free. It is a blessed privilege to labor for those who have suffered so cruelly and so long. As, in imagination, I look forward and behold the blessed results of all this labor, I feel strengthened to work and wait.

GEORGIA.

From Rev. Wm. P. Russell.

AUGUSTA, GA., June 19, 1865.

When Mr. Richardson and myself arrived, we found the people all on tiptoe, waiting for some friend in whom they could have confidence to lead them. They knew that no thanks were due to their old masters for freedom, but they felt that Yankees were their friends. Hence at our first arrival they gathered around us with many questions in reference to their future prospects. Much anxiety was felt in reference to the education of their children. We told them that you would send teachers and a superintendent from the North next fall. With this information they were much pleased, but wanted to know if we could not make some arrangements so that their children might make a commencement sooner than fall. "So long," said they, "have our children been deprived of learning that we want them to commence soon as possible." I concluded to tarry and assist in getting the work started.

I find here a large population of colored people. It is supposed they number about fifteen thousand. Though all are ignorant, yet I have found several who have by stealth made advancement enough to read and write. There seems to be much more of bodily vigor and mental activity among the masses here, than among those who have been kept upon the plantations. A meeting was called, a committee elected to co-operate with me, and over a hundred dollars were donated, with the promise that they would raise more when that amount was expended.

As Augusta has in it many refugees from Charleston, Beaufort, and other points which have been peculiarly exposed to the evils of war, the population is much larger than it was before the war commenced, and the buildings are generally occupied. But after a little, I found and obtained possession of a large room, more than one hundred feet in length, which had been used by the rebel authorities as a shoe shop. This we cleaned out, borrowed some seats, and made some more, so that we thought we could accommodate between three and four hundred pupils. We found one colored man and two colored women who were willing to do the best they could in teaching, and then, contrary to our expectation, we found a white man who has resided here for years, though originally from Scotland, who is tolerably well qualified, and was willing to teach.

On Monday, the 12th of June, due notice having been given, the school was opened. Early in the morning parents with their children came rushing into the room until they filled it full. The names of more than five hundred scholars were recorded the first day, and nearly a hundred have been added since. The parents seemed so delighted to see their children with books in their hands in a school learning to read, that many of them tarried the entire forenoon. Of course nearly all of these children are totally unaccustomed to the restraints of a school room; and with so many scholars and teachers in one room the school cannot be what we would like to have it. But we hope to have more room soon. I wish we had some good, experienced teachers here from the North.

On the opposite side of the Savannah river is a small village called Hamburg. Some colored parents residing there wished me to come over and see if enough children might not be gathered there for a school. I went

over last Saturday afternoon to meet with parents and children in one of their churches. After talking to them a short time in reference to the importance of learning, I requested all present, who would attend a school if we could get one started, to rise and stand while I counted them. They numbered eighty-two; and some of the parents came to me at the close saying that their children were not present, but they would send them to the school if we could open one there. I think one hundred scholars would be present the first day a school was opened in Hamburg.

There is evidently not a little feeling of opposition to what is being done for the education of these colored children and youth, though this opposition does not find frequent expression. A day or two since, a colored man came to me, with an anxious expression of countenance, saying that he wanted to see me alone. I took him one side, and he stated that he had overheard one man informing another, that there were parties here who declared I should never leave Augusta alive. I have but little fear of their threats, though I think it prudent to be on my guard.

Strong has been the feeling against the education of the colored race in this region. Less than two years ago, an old colored man, a Methodist preacher, named Edwin Purdy, who could read a little himself, arranged to violate the laws of Georgia by receiving into a small back room of his house a few children of his own color, that he might teach them the alphabet, and assist them in learning to read. In some way the labors of the old man became known, his school was broken up at once; he was arrested, tried before a court, claiming to be a court of justice, found guilty and sentenced to pay fifty dollars, receive sixty lashes, and to be imprisoned for several weeks. The whole penalty was met except the imprisonment which continued but twelve days; at the end of that time his friends succeeded in getting him released.

Though this crushing spirit of slavery is awed by the military guard that is now here, in many cases it breaks out and goes just so far as it dares. Sad are the tales which are told by some of the poor fugitives of the cruelty of former masters, who come in from the surrounding country. I find some of a different spirit who are satisfied that all has worked for the best, and are now laboring hard to induce others to acquiesce in the present state of things, and be "in submission to the powers that be."

There is not a little suffering too among those who have been slaves on plantations in the country. Some are too old, some are too young, and some are too feeble to be of any use to their former masters; hence, they are driven from their little cots and they wander into the city. Government picks them up, and does a little for them. The colored people of the city are doing all they can to make them comfortable, but still there is great destitution. If anything can be sent to this point it will be of great use to these suffering ones.

From Mr. Dewitt C. Jencks.

SAVANNAH, GA., June 23d, 1865.

I am teaching in the 103d U. S. C. T., stationed in this city. My conveniences are very rude, though cool and pleasant, consisting of an awning stretched on a framework of pine poles, and situated in the middle of the camp. I have obtained a supply of benches, a desk, platform, &c. for school furniture. My scholars so far have consisted wholly of those who are anxious to learn, and come of their own free will and pleasure. I have about 150 on my school roll, but camp duties are such, that all are not able to attend regularly. I have made an arrangement with Col. Bogart now, however, by which I can have a regular class of my selection, consisting of those who have shown the most anxiety and proficiency in learning, and who have attended for the longest time.

I have two sessions per day, from 9 till half past 12 A. M., and from 3 to half past 5 P.M. One of the greatest difficulties has been the lack of money among the men, to buy books. They have received no pay yet at all, and many who want books, slates &c. badly, cannot purchase them. . . . It has cost my best scholars two dollars for their books, while many can learn a 'heap' from a five or ten cent primer. I have sent Gov. Buckingham a report of my operations, and shall try to send him another report of the progress the scholars are making.

American Missionary.

NEW-YORK, AUGUST, 1865.

SPECIAL NOTICES.

The notices given under this head in the American Missionary, (paper,) may be found on the cover of this edition, to which we refer our readers for the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc.

NATIONAL CONGREGATIONAL COUNCIL.

The recent meeting at Boston of five hundred delegates, from all parts of the country, representing three thousand congregations, has excited great interest and will be attended with important results. The character of the delegates, the important measures adopted, the unanimity of the proceedings, and the christian spirit that prevailed, are honorable alike to the denomination and to the cause of Christianity.

The committee on the report upon Home Evangelization, recommended the raising of $750,000—three hundred thousand for the American Home Missionary Society; two hundred and fifty thousand for the American Missionary Association; and two hundred thousand to the Congregational Union for church building; and another committee appointed to consider the means of raising this money, recommended that each of the societies named use every effort to raise the amount proposed for each, promising cordial co-operation with their officers and agents. The report was adopted by a rising vote and a prayer of solemn consecration.

Such an expression of confidence in the American Missionary Association, on the part of a distinguished body of christian ministers and laymen, calls for our grateful acknowledgments, both to them and to the great Head of the Church, and inspires us with new zeal and devotedness to the prosecution of the work in which we have been so laboriously engaged for the past eighteen years. The officers of this Association accept, therefore, most gladly the enlarged responsibility laid upon them by this action of the Council, and pledge themselves to the churches and to Christ to "use every effort to raise the amount proposed" and to dispense it faithfully. Economy in the expense of administration and of agencies has been a marked feature in the past policy of this Association, and we trust will ever continue to be; and yet we recognize the call for an increase in the number and expense of its agents.

But so important do we deem it to secure the largest share of the collections for the cause, that we most earnestly implore the pastors and churches to become themselves largely the collectors of the sum voted to this Association. Such is the most obvious dictate of the truest benevolence, and such is most clearly the demand of Christ in behalf of the millions needing clothing for their bodies and thirsting for education and divine knowledge. To aid pastors, officers of churches, and Sabbath School superintendents in this work of making collections we will most cheerfully send them our publications to give them information in regard to the great work entrusted to our hands. We invite especially the old friends of the Association, who recognize the value of this christian economy, to continue their systematic and self-gathered contributions, only we beseech them to enlarge their gifts, as the Lord has prospered them, to meet the greatness of the expanding work before us.

REVIVAL OF LIBERALITY.

We perceive in the London "Wesleyan Missionary Notices" for June and July, 1865, that it was stated at the anniversary that a revival of liberality had commenced in that denomination. "One friend offered to pay the entire cost of the outfit and passage of a married missionary to Fiji, as soon as a suitable candidate could be found. At the China Breakfast, Mr. and Mrs J. S. Budgett increased their contribution on behalf of the China Mis-

sion from fifty pounds to five hundred pounds. J. E. E. has given nine hundred pounds." Many other noble gifts were made.

We earnestly hope that this "revival of liberality" will speedily extend to the churches of this country. The National Council of Congregational Churches at Boston, by one of the speakers, pledged the churches of this country, to the representatives of the English churches then present, as pioneers in the great work of evangelizing the world. Let the pledge be redeemed! The country, notwithstanding the war debt, is abundantly able—its prosperity has been unparalleled; the churches are also rich—let them now be rich in good works, remembering that *deeds* not *words* give the best evidence of spiritual prosperity, of true zeal for God, and love for man. Will the friends of the freedmen—the friends of Christ—throughout the country lend their help at this crisis? Will ministers and deacons and church committees; will the teachers and children of the Sabbath Schools make the cause their own? "Constrained by the love of Christ, and of the souls of men for His sake, will every member of our Societies and congregations, and every teacher and scholar, afford their help? An early and hearty response is necessary for the very existence of some of the most important missions of the present day." Let no time be lost. Millions in our own country and throughout the world are perishing for lack of knowledge.

"We are living, we are dwelling
In a grand and awful time;
In an age on ages telling;
To be living is sublime.

Oh! let all the soul within you
For the truth's sake go abroad?
Strike! let every nerve and sinew
Tell on ages—tell for God."

THE SANITARY AND CHRISTIAN COMMISSIONS.

The Sanitary Commission has given notice of its intention to dissolve, and we are informed that the Christian Commission is considering the same question. It is believed that large numbers who have so generously contributed to them, will desire some channel or channels for the continued exercise of their benevolence at the South. To such friends of humanity we present this Association, which gives instruction in letters to young and old (embracing colored soldiers) and is by its missionaries and teachers, by its Sabbath Schools, its system of visitations, reading and circulating the Bible, doing a great work in nearly all the Southern States. We trust that we may share largely the confidence and benefactions of the friends of the honored Associations that are about retiring from the field.

In connection with this subject we subjoin the following:

From Rev. Jos. P. Thompson, D.D.

It is important that English Christians should understand that the necessity for a merely physical provision for the negroes is fast passing away, and that the great work among them is to be educational and religious. For this work the best organization is the American Missionary Association, a thoroughly evangelical but unsectarian body, with well appointed agencies, Christian teachers and preachers, and systematised labors in every department of its field. . . .

New York, April 10, 1865.

—*Extract from the London "Patriot."*

From Rev. R. S. Storrs, Jr., D. D.

Brooklyn, May 23d, 1865.

The special work to which the American Missionary Association is now addressing itself—of caring for, instructing, and gathering into churches, the freed people of color in the Southern States—is one of the most important and grand works that American Christians are called to undertake. It ought to kindle a holy enthusiasm among all who love their country, and desire its best interests, who love the Lord, and are grateful for the deliverance which He has wrought for us. Patriotism demands its most efficient prosecution; while the whole Future of the black race, both here and in Africa, seems to me to be involved in its failure or in its success.

The Association is thoroughly organized, and well and economically administered. Its officers and managers are men of enterprise, energy, practical sagacity, and christian zeal.

They have earnest and faithful laborers in their service, and these laborers find the field in which their efforts are put forth more full of invitation and of promise than those who have not personally surveyed it can easily imagine. It will be an eternal shame to American Christians and philanthropists if, in this precious harvest-time, coming after the costly summer of four long years of bloody struggle and providential success—the sheaves are not gathered because the laborers are too few.

IS HIS PURSE CONVERTED?—A Methodist laborer in Wesley's time, Captain Webb, when any one informed him of the conversion of a rich man, was in the habit of asking, "*Is his purse converted?*" Without the conversion of *his purse*, the good captain could give no credit to the conversion of *the man*. In this he agreed with Dr. Adam Clarke, who used to say, "He did not believe in the religion that costs a man nothing." The religion that costs a man nothing is no religion at all; and the being converted, *all but the purse*, is no conversion at all.

TO OUR OLD PATRONS.

The vote of the late Council recommends to the churches to give this Association $250,000 for the current year. We are very much afraid that this munificent sum will dazzle the eyes of our old friends, who will feel that now we are endorsed in high quarters and "for a great sum," and that hence their zealous efforts will neither be needed nor valued. We wish to remind such friends that this vote of itself does not give us a dollar! that it, or any part of it, will only be secured by direct and expensive efforts, and lastly that much time will be required before any considerable portion of it can be collected. We wish it were otherwise.

From the statements made at our May meeting at Boston (see July number of the American Missionary) our friends have been fully informed of the vast and increasing work opened to us in the South among the freedmen, and of the labors of 250 teachers and missionaries during the year; for the prosecution of which work, with its great interests and encouragements, adequate means, we are sorry to say, are not yet furnished to the Association. It is now an imperative necessity that a large amount be forwarded to the treasury without delay, to supply the wants of our earnest and devoted teachers, whose moderate salaries are in a large measure at this season falling due.

We hope that our friends will obey their first christian impulse by sending a special donation to our Treasury to supply the means of prosecuting the blessed work to which we are called, and thus relieve us from the embarrassment to which we are now subjected.

NATIONAL SYSTEM OF EDUCATION.

The Loyal Publication Society of this city have published a pamphlet, entitled "Some reasons for the immediate establishment of a National System of Education for the United States," By Charles Brooks, Medford, Massachusetts. The author presents the national systems of education established by Prussia and other nations of Europe, and argues from well attested facts, which have long existed, the benefits of introducing in this country the plan so successfully adopted abroad. Mr. Brooks would include in the systems the education of all the liberated slaves; to which we would add the masses of illiterate whites at the South.

We are aware that some excellent writers have been opposed to all government efforts for the education of the people, as an infringment upon private rights, and detrimental to the free exercise of political and religious opinions, but the success of the system prevailing in New England is, we think, a sufficient answer to such objections. It is well known that ignorance is a parent of crime, and that a large portion of the inmates of our State Prisons can neither read nor write. Now, as an ounce of prevention is better than a pound of cure, and as it is the duty of every government to provide against crime, pauperism, and wretchedness, by providing against ignorance, we are in favor of a national system of education that will reach every child born within the Union. This country ought to be a pioneer in all moral reforms and plans of universal improvement, but, if not

the originators of all schemes of usefulness, let us not be too proud or negligent in copying reformations where usefulness has been tested by enlightened nations across the ocean.

At this time especially a system of national education, to embrace black and white children throughout the whole country, if adopted, would solve many questions now under discussion, promote the union and loyalty of the States, prevent future rebellions, and tend to consolidate and bless the country and the world. If the Congress have not power to establish such a system, the people can grant it to them. *

DEATH OF REV. LOREN THOMPSON.

After our last number had gone to press, we received the melancholy intelligence of the death of Mr. Thompson, of the Jamaica mission, who departed this life at Perry Centre, N. Y., at the residence of his brother, on the 8th June, aged 52.

Mr. Thompson was born at Hampton, N. Y., of pious parents, and in early life labored on his father's farm. At an early age he was awakened under the preaching of the celebrated colored minister, Rev. Lemuel Haynes. After his conversion, he delighted in taking a part in the exercises of the Sabbath school, and the prayer meetings. His mother was desirous that one of her sons should be a preacher of the Gospel, and as Loren's constitution was less rugged than that of his brothers, he was encouraged to undertake the preparatory studies.

After acting as a Bible agent in Western New York, he entered college at Oberlin, Ohio, 1837. Here he continued engaged in literary and theological studies, until 1844, studying diligently, and keeping school frequently, and taking an active part in the church and benevolent operations. On being graduated and married, he entered the service of the Committee for the West India Missions and went to Jamaica, to minister to the emancipated people.

On the Committee being merged in the American Missionary Association in 1846, he became one of its missionaries.—For eighteen years (occasionally visiting this country) he labored with a devoted heart, and to the extent of his powers of mind and body, in Sabbath schools, in pastoral duties, and in general labor for the upbuilding the cause of Christ.

About two years since, the health of Mr. and Mrs. Thompson was so enfeebled that they thought it necessary to repair to the United States. They brought abundant evidence of love and confidence from those whose temporal and spiritual interests were so dear to their hearts. Mr. T. cherished strong hopes of gaining a sufficient degree of health to be useful either at the mission or in this country, but after alternations of hopes and fears, at last sunk under disease, and departed, with sure trust in the Redeemer. His remains rest near the ashes of his parents, and his widow, in poor health and in loneliness, mourns the departure of an affectionate husband, while many friends of missions, and of the cause of the colored man, honor the memory of a zealous and devoted friend of Christ. *

DEATH OF REV. C. F. WINSHIP.

We learn, by a letter from Mrs. Winship, that her husband, after a protracted illness, quietly and tranquilly yielded up his breath on the first day of July, at Princeton, Ill. He died in full possession of his mental faculties, and in joyful hope of a blessed immortality; in the words of the afflicted widow, "he passed away without a struggle, falling quietly asleep in Jesus." It is upwards of two years since Mr. and Mrs. Winship arrived in this country from the Mendi Mission, West Africa, their chosen field of labor, in hope that the climate of their native land would reinvigorate his enfeebled strength. Here he has pursued the study of one of the African dialects, aided by one of the native lads who is still in this country acquiring an education. God has seen

fit to disappoint the hopes of the missionaries and of the Committee, but He has taken to a better world the brother who was preparing himself, as he thought, for more usefulness in this world, and lays upon the Committee increased responsibilities with regard to supplying the necessities of the African Mission. Who will supply the vacancy made by the decease of Mr. Winship? . . . . . *

From Rev. William Porter.

BRUNSWICK, CHARITON CO., MO., July 1, 1865.

Being located here for the present, I would like to have the address of my copy of *The American Missionary* changed from *Granville, Ill.*, to this place.

Provision is made for the education of colored children, in the new Constitution of this State. The section is as follows: Article 9, Section 2. "Separate schools may be established for children of African descent. All funds provided for the support of public schools shall be appropriated in proportion to the number of children, without regard to color."

I think that an agency to encourage and assist the colored people to organize schools and get the benefit of this provision would be one of the greatest of blessings to them.

FOREIGN.

REPORTS OF LONDON SOCIETIES.

The reports, statements, resolutions and speeches at the anniversaries of the English missionary societies, in May last, give gratifying evidence of the flourishing state of the missionary cause throughout the world. It is true that religious enterprises fall short, very far short, of secular enterprises; that those who labor to lay up treasure in heaven are fewer in number and in zeal than those who deal in merchandise, mines, produce and stocks. The Bible states the fact: "For the children of this world are in their generation wiser than the children of light." And it will be so until "the earth shall be full of the knowledge of the Lord," and the love of souls. Still, it is gratifying to know that Christianity is making steady progerss in the world; that missionary efforts are blessed; that prophecies of millenial glory are in a state of fulfilment, and that Christ will reign in righteousness throughout the habitable globe.

From the *London Missionary Magazine and Chronicle*, of June, we learn:

In POLYNESIA, in the several groups of islands eastward, in which Christianity was introduced twenty, thirty and forty years since, our missionaries have faithfully prosecuted their various departments of service, and the Lord of the harvest has richly rewarded their labors. . . . . .

In TAHITI, where Popery under French patronage has for many years put forth its utmost powers to seduce the native Christians from their steadfastness, the Protestant churches have increased both in numbers and strength.

In the SOCIETY and AUSTRAL Islands, in the HARVEY Group, and in SAMOA, in which the native Christians are numbered by tens of thousands, the progress of our missions, notwithstanding many formidable hindrances, is undeniable; civilization and social happiness are widely diffused; the rising generation is instructed in useful science and Christian knowledge; the press is vigorously employed; and the Scriptures are widely circulated and dearly prized.

SAVAGE ISLAND, one of the latest scenes of the transforming efficacy of the Gospel, when accompanied by the gracious power of the Holy Spirit, continues abundantly to reward the indefatigable labors of our missionaries. . .

Throughout Britain the children of our families, and, most of all, the children of our Sunday schools, have been animated by a generous enthusiasm that has exceeded all former precedents. The aggregate amount of juvenile contributions exceeds nine thousand pounds. . .

The West Indian churches generally have, by the Divine blessing on the labors of the brethren, advanced in numbers and in Christian character. . . . But when we consider the deadly influence of Paganism, and the social curse of slavery, of which they have been the victims, and when we remark that their redemption from these gigantic evils has been the work of a single generation, instead of indulging feelings of disappointment, and uttering hard censure on their ignorance, instability, and other nameless imperfections, we ought, rather, with wonder and thankfulness, to glorify God, by whose grace they have been delivered from the power of darkness, and translated into the kingdom of His dear son.

In no other mission field is the contrast more striking and happy than in the social and religious condition both of the colonists and the aborigines, when Dr. Vanderkemp and his associates entered upon their work, and in that which it presents this day in SOUTH

AFRICA. For many years our missionaries suffered more opposition and wrong from their countrymen than from the heathen; and, under God, it was owing chiefly to the heroic firmness and prayerful perseverance of these despised and hated servants of the Lord Jesus that the slavemasters of South Africa lost the power to oppress, and the sons of the soil were raised to the dignity and happiness of freedmen.

From the year of jubilee, 1838, the word of the Lord has had free course and been glorified. By the downfall of slavery the colonists themselves have lost little and gained much; and, although they have not yet outlived their prejudice against the colored natives, they exhibit many honorable examples both of Christian integrity and benevolence, and often afford generous aid to the missionaries in their self-denying labors to instruct and elevate their former bondsmen. . .

The Missions in CHINA presented at the close of the last year an aspect more interesting and imposing than at any former period of their history.

The amount of early success which God has granted to the labors of our faithful brethren affords a blessed contrast to the long-delayed and limited success of their predecessors. How many years did Morrison and Milne toil, in hope and against hope, without a solitary Chinaman in whom they found a Christian brother! The baptism of *Leang-a-fa* was to them as life from the dead; while it is our privilege to rejoice with our missionaries over hundreds – hundreds who but as yesterday were dead in trespasses and sins, but are now "quickened together with Christ, and made to sit together in heavenly places in Him."

With feelings of humble gratitude to God, the Directors are able to present a report, brief, but highly encouraging, in relation to the country and the Government, and no less of the state and prospects of the Mission at MADAGASCAR. During the past year the Mission has been both extended and consolidated.

The speeches made at these meetings were highly impressive, and evinced that the missionary cause maintains a strong hold upon the affections of British Christians. *

THE MAY MEETINGS IN LONDON.

The May meetings, with their anuual reports, have shown no sign of any falling off in the interest felt in the work of Missions. Six of the principal societies present these figures as their respective incomes for the year 1864–5:—

British and Foreign Bible Society	£187,454	equal to	$937,270
Church Missionary Society.	144,464	"	722,320
Wesleyan Missionary Society	141,399	"	706,995
Society for Propagation of the Gospel.	102,997	"	514,985
Religious Tract Society.	110,928	"	554,640
London Missionary Society.	91,041	"	455,205

There is no appearance yet, therefore, that the attacks on missions in general have reduced, or are likely to produce, any reduction in the efforts or in the strength, of these associations.

King of Cape Coast—Africa.—John Aggery, now King of Cape Coast, was in early life a heathen. Having learned to read and to value the Bible, he with two or three young friends waited on Captain Potter, of Bristol, to inquire how they could have a missionary sent to instruct them. Captain Potter advised them to write to the Wesleyan Missionary Society, and the result was the appointment of Mr. Dunwell, and the commencement of the Cape Coast Mission. In consequence of forsaking the Fetish of his country, John was cut off from the succession to the Chieftainship, and he and his companions were publicly flogged. But the influence of the Mission has produced a change. After thirty years' profession of Christianity, he is now elected Chief or King, and took occasion on the anniversary, publicly to acknowledge his sense of obligation to the Mission, and to declare that his object should henceforth be to promote the educational and spiritual improvement of the people.—*Wesleyan Missionary Notices.*

MISCELLANEOUS.

CAPT. C. B. WILDER.

Our readers will remember that a few months since we gave the particulars of the suspension of this officer from his duty as superintendent of freedmen at Fortress Monroe and vicinity, by order of Maj-General Ord, on charges embodying malfeasance in office, speculating in government property, and breach of trust. Gen. Ord preferred the charges, selected the members of the court martial board, and was himself the principal witness. We learn from the *Advertiser's* correspondence that the frivolous character of the charges were so apparent on the slightest investigation, that the judge-advocate abandoned all but that of speculating, in regard to which it was proven that Capt. Wilder had simply, as any other person might have done, bought real estate offered for sale by the civil authorities for non-payment of taxes. The court martial resulted in his acquittal on each of the charges and specifications, and he has been ordered to report to the quartermaster-general for duty. Gen. Howard is so well pleased with the system he inaugurated at Old Point Comfort, that he has asked for his assignment to Fredericksburg.

We have never doubted as to the result of this trial. It was a piece of petty persecution, suggested by pro-slavery malice. Capt. Wilder has been at Fortress Monroe over two years, and no one, of the hundreds who have conse-

crated themselves with true missionary spirit to the benefit of the freedmen has labored more devotdly, more self-sacrificingly, or more sucessfully, than he; and yet during all his labors there, except during Gen. Butler's administration, he has met nothing but opposition, misrepresentation, and abuse. Gen. Butler understood him, sympathized with him, and did him justice We are glad that Gen. Howard has become acquainted with his character, for he cannot fail to sympathize with an earnest, true man like Capt. Wilder.—*Boston Commonwealth.*

GEN HARTSUFF has issued an order from Petersburgh condemning and prohibiting meetings to establish a fixed price for negro labor. "No difference in price for the same amount, kind and quality of labor will be permitted between whites and blacks. All the circumstances in each case will be carefully considered, and when a former master hires his former slave, and in addition keeps, feeds and clothes his family or some of his young or old and helpless relatives, who would otherwise become a tax and burden upon the laborer, the cost of their maintenance will be considered as a part of the laborer's wages."

Work to be done.—The foundations of Southern society are broken up. The old relations between labor and capital, employer and employed, are destroyed. New relations have to be established on the basis of justice, liberty and equal rights. Shall slavery be followed by a *quasi* serfdom, by a regulated apprenticeship, or by a community of absolutely equal rights? Shall Southern prejudice pardon treason and proscribe color? Shall the negro rise through freedom, to perfect manhood, or sink, through licentiousness unrestrained, into idleness and anarchy? Innumerable problems cluster about the question of reconstruction. And the prejudices of the people must be removed, and their passions assuaged, and their consciences quickened, and their judgments enlightened. To deal with such issues, we must send into the South not only loyal men, anti-slavery men, but men consecrated to the cause of universal humanity—men of prophetic vision and comprehensive minds—men able to precede and prepare public opinion—men able to comprehend the issues of the day as they arise, and courageous to grapple with them; in a word, to use an expressive Western phrase, "*live men.*" —*Rev. Lyman Abbott.*

NOT CURED YET.

A Nashville correspondent who recently had a conversation with an influential citizen of Tennessee, writes as follows:

I asked him if he felt willing to tell me frankly what he thought of the future of slavery in Tennessee?

"Certainly," he replied, "I have no concealment to make upon that or any other public question."

"Do you believe there is any possible prospect for its restoration in this State?" I inquired.

"That," said he, "is still an open question. I consider it no more settled that we shall not again have slavery in Tennessee, than it is whether the institution shall be abolished in Kentucky."

"Is there any considerable number of the people who would favor such restoration?"

"A large majority would, *if all were allowed to express themselves.*"

"Would *you*?"

"Unquestionably I would."

"But as your amended Constitution forever prohibits it, why is not the question settled?"

"Why," said he, "even a legal Constitution is not a finality; and of course you are aware that many of us regard the March amendments to the Constitution of Tennessee as utterly illegal and void. Were it not for the presence of military force the matter would have been brought ere this before the Courts, and I doubt not their decision would have confirmed our opinion."

"But," said I, "even if the Courts should decide as you say, would it not be impossible to restore the institution on account of the resistance which the blacks would everywhere make to it?"

"Of course," he replied, "we could not reinstate our authority immediately over the whole of them—perhaps not over one-half of them. But there are many sections of the State where the blacks are not aware that slavery has been abolished at all. Some of those sections are in West Tennessee, where the colored population is most numerous. In other quarters there are many families which the blacks have never attempted to leave, and where the quiet resumption of the masters' authority would be at once acquiesced in, gradually all resistance would cease, and the colored people, in many cases disgusted with their new found freedom, so different from what they had anticipated, would voluntarily return to bondage, or accept as destiny what they could easily be persuaded was unavoidable. *What it required a great army to destroy can easily be restored by the people when that army is removed.—New York Sun.*

General Howard's Speech.—Major General O. O. Howard, now at the head of the Bureau for Freedmen, made a speech before the Christian Commission at Philadelphia, of which the following is an extract:

My friends, though the end of the war is come, now is the very time when the Christian work should begin. I do not mean to ignore the past, but I mean that we should

stop a moment and renew our vows and our exertions and our resolves to make sacrifices. While the war lasted we did what we could to soften its severities and its sorrows, and to help the soldiers bear them. We did what we could to mitigate the horrors of the battle field. And now, with the ravages which war has made, plainly before our faces, there is yet more to do.

Some people say to me that the negroes can be educated up to a certain standard, and no further But, my friends, it is not true. [Applause] And, as I said a short time ago, let us stand by the Truth and the Right. [Applause.] I do not wish to fall down and worship any class of people. But I do say that it is the duty of the disciple of Christ to stand firmly by the right, and to secure to all men, whether they be white or black or any other color what God has seen fit to give them. Without regard to color we must do our duty faithfully as citizens and as officers of the government. (Applause.)

ABRAHAM LINCOLN.

The heavens are his home, but the world and its records will take care of his fame; for of all whom he meets and dwells with there, no one has held a higher trust, no one has been more loyal to it, no one has left a work behind more rich and vast; and so long as the Government which he re-established shall continue to endure, so long as the continent which he made again the home of one nation, shall hold that nation within its compass, and shall continue to attract to its bosom the liberty loving from every land, so long as the people which he emancipated shall make the palmetto and the orange tree quiver with the hymns of its jubilee, so long as the race which he has set forward shall continue to advance through brightening paths to the future that waits for its swift steps, a fame as familiar as any among men, a character as distinguished and an influence as wide, will be the fame, the character, and the influence of him who came four years ago an unknown man from his home in the West, but who has now written in letters of light on pages as grand and as splendid as any in the history of the world, the illustrious name of Abraham Lincoln —*R. S. Storrs, Jr. D. D*

SIGNS OF THE TIMES.

The National Convention of Young Men's Christian Associations, lately held in Philadelphia, adopted the following resolution:

"*Resolved*, That we hail with joy, as the chief results of the war just closed, the downfall and the speedy extinction of the barbarous system of human slavery in the United States; but the full redemption of the emancipated slaves will not be completed until they shall have received and exercised all the political rights to which their loyalty and the principles of the Declaration of Independence entitle them, and until all the supporters of the national authority, without distinction, shall enjoy equality in all respects before the law."

A celebrated minister of Philadelphia in discoursing on cause for national humiliation, spake the following:

"It is also humiliating that we were compelled to ask the black race, upon whom we have heaped so many indignities, to help us out. We had refused to let them ride in our cars; we could hardly treat them with decency in the street, but when our armies were flying, and our hearts failing, we cried out, "Black men, help!" You may like it or dislike it, but these men will share with you the honor of having redeemed the republic. And the time is not for distant when it will be decided from one end of this country to the other that those who helped save the land shall have all the rights and privileges of American citizens. It shall not be told in other lands that the millions of the people at the South who fought to destroy our institutions shall have more privileges at the ballot-box than the colored race who fought to save them."—*The Evangelical Messenger.*

CLOTHING FOR THE FREEDMEN.

While many of the Freedmen, whose urgent wants have been hitherto attended to, are now able to supply the necessities of themselves and families our teachers and agents in various localities, still report great destitution and consequent suffering, on the part of those who are flocking to them for aid. As the cold weather approaches their sufferings will increase. Last year the supplies failed to reach the destitute early enough to prevent extreme suffering. Many died in consequence of unavoidable exposure. The friends who make up or collect goods, clothing, &c., cannot commence the work too soon. In a letter just received from Virginia we are told that thirty to forty old men and women and children in extreme destitution are thrown upon the charities of our agents at a time, frequently; and we learn that there is also much destitution in the Valley of the Mississippi

Persons in the western parts of New-York and Pennsylvania, and in the Western States, are requested to forward supplies to Levi Coffin, Cincinnati, Ohio; and in other places to William E. Whiting, 61 John Street, New-York City. *

Fields to be won.—The Great Rebellion which during the last four years has tasked the energies and imperiled the life of the nation, is at length subdued; and we look out upon a reunited and renovated country as

the field of our future labors. The mightiest obstacle to evangelical effort on this continent has been taken out of the way, and one third of the States of this Union, which have hitherto repelled, are henceforth to welcome our christian overtures. For the first time since this Institution was founded, the whole country is accessible to its messengers. Those vast regions won to our flag by the valor, and consecrated by the graves of our martyred heroes, are now to be won and held for Christ. The strongholds of oppression and treason in the South are to become the strongholds of truth and freedom. Not only the institutions of learning and religion, swept away by the hurricane of war, but the whole structure of society is to be rebuilt on better foundations. Those whom we have conquered by the sword are to be subdued by Christian truth and love. Those from whom we have stricken the fetters of civil bondage are to be raised to the nobler freedom wherewith the truth makes free. . . . . These are the new achievements to which God is summoning his Church in trumpet tones. He demands for this work her liberal pecuniary offerings, and the most gifted of her sons. By gratitude to him for the great deliverance he has wrought in answer to her prayers—by every consideration of piety and patriotism, she is urged to the task.—*Report of American Home Missionary Society.*

FROM A LADY IN KENTUCKY.

The following letter is from an anti-slavery lady in Kentucky, whose husband is or was a slaveholder. Her occasional letters for several years past have afforded us much gratification. She is loyal and discriminating, and her statements are entitled to attention. In the midst of slavery she has contributed to the anti-slavery cause, well knowing the pernicious influence of slavery in her surroundings and in her State.

JASSAMINE COUNTY, June 16, 1865.

The churches did not respond to the Proclamation of the Government on the Wednesday following the awful tidings of the cruel assassination. I had felt confident that all pious, and even moral persons, would unite, were it only to denounce so black a crime. You will understand me as only alluding to the churches, for the business houses of our village respected the day by closing their doors. Feeling mortified that we neglected our duty here, we decided to go to Lexington on the National Fast day, hoping to witness every demonstration of respect and affection for our lamented and lost President. The Methodist Church in Lexington is considered the most loyal, I believe, so I thought I would feel more at home there on that day, and directed my driver to go to the Second Church (Dr. Parsons) but found it closed. We then drove to the First Methodist Church and found it closed, except the basement was open. We felt surprised at being ushered into the basement on such an occasion, and asked uncle Sambo (the attendant at the door) if that was the place to fast and worship in. He seemed somewhat confused and said, "Yes, they thought that would do." The young member of the conference acquitted himself very creditably, with the exception that "he did not intend to make a regular discourse," which I thought he ought to have done on that day. It is astounding that the Church as a body takes so little interest in the most beneficent government in the world.

There should not be too much confidence placed in the loyalty of the slave states. It will do no harm to hold a guiding rein over them for a season, at all events. As the negroes say: "Nigger mighty uncertain, white man more so;" but I think there is very little uncertainty about it, for if the revolted states are to control affairs to suit themselves, they will rebel again just as soon as they have the power. They have rebelled and seceeded and gone out, as far as they could get without the shadow of an excuse, and now when they are conquered and brought back, the humane and lenient treatment they receive at the hands of the outraged and insulted government, should be accepted as a boon and not as a right. There is one thing very sure, if it is left to the Southern States, the negro s never will be elevated. Even here in Kentucky, the loyal men are opposed to it, that is the majority are, and the balance would be afraid to say they were not. To be sure if Cassius Clay were here he would advocate such measures, but that was one of the reasons why he was sent out of the country. They thought he was a hard customer to deal with, and could not be forced into terms. For aught we know Andrew Johnson may be equally firm. He may be a very Lincoln himself, but this is in the future, and it will not be amiss to have an eye over him. It is not reasonable to suppose that he feels as much for the negroes as Mr. Lincoln did, who only knew them as oppressed and injured fellow-beings, deserving the unbounded sympathy of all mankind without being at all acquainted with their faults and imperfections, all which Mr. Johnson may be perfectly conversant with; and unless he is actuated by the most profound and religious sense of justice, the probability is that he will not be such a genuine friend and warm supporter as Mr. Lincoln was. We may hope that the President has that sense of justice, though we cannot yet say that he has, or has not. I saw Mr. Johnson once, and was favorably impressed with his manner and appearance.

Camp Nelson is increasing rapidly. Numbers of blacks are getting in. Mr. Fee told my husband the other day that the mortality was fearful. So we may safely assume from

these facts that slavery in Kentucky is not worth contending for. It is an awful way, however, of getting rid of it. One of our boys was in town yesterday, and says he saw a poor woman from the Camp die in a stable. Then we hear of them again dying in waggons and on the road side. The poor creatures get tired of Camp life and leave without having places, and, when sick, both white and black seem afraid to take them in. We had some little boys that went to the Camp because they saw others go, but their father went of his own accord and brought them back. Their brothers that were old enough went into the army as soldiers, and we thought it right that the government should have their services, though it deprives us of much the greater part of our income, and leaves those at home that have to be supported.

Conservatism.—To be conservative is to worship the past for the sake of the future; to deify error in the name of truth; to cherish abuses under the pretext of promoting the common welfare; to stick to technicalities and suppress the spirit of the law. It is to venerate privilege in behalf of the people; to love darkness and all its evils, rather than risk a change to light and all its blessings.—The conservative leans over backward, and sulkily protests against all progress. His home is among the tombs, his companions are the dead. The party of *progress* is neither *ultra* nor *conservative.*—*Christian Intelligencer.*

Political Equality.—Since the organization of civil government, so far as history makes report of affairs, there has ever existed a disposition among the people to claim and obtain political rights, which were denied them by the aristocratic or privileged few. This claim has been the fruitful cause of civil wars all along the centuries. For what belongs to man as man, the people, as distinguished from their hereditary rulers, have evermore sought to possess. Moved, as by a divinely-guided instinct, the masses in all countries have steadily pressed forward toward the great prize of political equality. True, their march has been impeded, but never turned back. Even when the people have been vanquished, they have gathered from defeat fresh courage, and from the depths of disaster acquired strength to renew their battle. The civil war which has just closed in this country, began in the interest of aristocracy. The loyal cause, therefore, at once became the cause of the people. All save the ignorant, the stupid, or the willfully blind, knew that the rebels aimed at nothing else than the subversion of democratic equality, and the establishment of an aristocratic Government. They fought against God; they arrayed themselves in battle to arrest progress, and to destroy republican democracy. Their failure is, therefore, a boon to the world.—*Christian Intelligencer.*

LETTER FROM WILLIAM F. CLARK, Esq.

MEADVILLE, PA., July 5, 1865.

My daughter, Susan H. Clark, went to Virginia, in the employment of the Association, as a teacher, December, 1863. She returned July, 1864; went back to Mill Creek in October, and the school was closed last Friday. When on a visit to my daughter in May, I was much interested in the religious feeling manifested in the Baptist church, located there, and the influence it exerted upon the village and the schools. The letter of which extracts are now sent to you, was written by her to the family, without any view to publication, but thinking that the friends of the A. M. A. would be interested in its contents, I forward them to you for the Magazine. Miss Sarah Pew of Mercer, Pa., went at the same time with my daughter, but in the employment of the Free Presbytery of Mahoning.

The school at Mill Creek was established by them. They were first sent to Hampton, but believing there were teachers enough there, went over to the village at Mill Creek, got into the house of a rebel, who had left, and established a school in the basement. The next year the colored people built a school house, (having built a church) and the last session there were four teachers, one in the schoolhouse, two in the church, and one in the basement. They taught night school till the 1st of May; and have from two hundred to two hundred and fifty in Sabbath school. In the latter they are assisted by soldiers located at the Fort or Hospital.

EXTRACTS.

"We have been doing nothing but visiting and teaching for the last two weeks. We are having a precious season. At least fifty have found a hope in the Savior, and fifty or more are anxious and inquiring the way. There is a seriousness pervading the whole community, and the converts give good evidence that they have passed from death unto life. All seem in deep earnestness. Oh, if you could see our little ones, with pensive faces, and many with tears in their eyes, listening as we try to tell them how to do better, it is a scene that would touch your heart, and arouse every christian grace. We can hear many of them say that Jesus is precious. The members of the church tell us that the children understand their duty better, and have more Bible knowledge than those who are older. Precious lambs of the flock! our prayers are being answered in their behalf. Could you have

gone with me yesterday afternoon, to one of our little cabins, you would have seen me reading and talking to four of my little girls, who gathered at my knee to listen to the story of the cross, and to hear if there was salvation for them. As I asked them questions, the mother of two of them, (a sweet woman she is,) would look up so pleased, and yet astonished, at their answers. The people all say they never saw the like before. They never saw children so young embrace religion. I ask them why, and they say, "Oh, they were always sold and hired out, and no one to care for them." In several instances, a little one has been converted, and the parents both in sin; but on visiting such, we would find them under conviction, and they would ask our prayers in their behalf. Every day one or more come to tell us that the Lord is precious. Their exclamations are: "Thank you, Jesus, thank you Jesus!" It is very touching. Almost all are converted at home, and many have not been at the meeting at all, which proves that they have not been under excitement. They need so much instruction. They are told that they must not eat or sleep until they find relief, and they sometimes lie out all night, and go to the grave-yard to stay. One little girl told me that a woman told her to beg the Lord to keep her eyes open; that she had lost much sleep, and was almost worn out. We have been trying to impress upon their minds, that they must worship God in spirit and in truth; nothing they can do to the body or with the body will avail anything. It is the heart He requires.

"Sarah thought all along that her girls would be taken to the Government school every month, and instead of setting any more Readers for them, she had them read two lessons a day in the Testament, which they have enjoyed very much, and which I think will be of lasting benefit to them. They were privileged to ask any questions about the lesson that came to their minds, and they were not slow to speak. Nearly all Sarah's school are either christians, or are seeking to be such. They are scholars that we have had under our care for two sessions; and many who have left for the other school are serious too.

"We can hardly think of leaving for home, much as we want to see you all, our labor seems so needed here. We can scarcely enter a house but we find the Spirit of the Lord at work. A young soldier from Pennsylvania, came forward the other night to be prayed for. The second time, Sarah spoke to him; he was in great distress, and came to our house next day, when S. gave him some books and tracts. He had left home, like many others, comparatively good, but had become wild and reckless. A good many white soldiers attend the meetings.

Unless you were here, you could not enter entirely into our feelings. There is much connected with their exercises that we disapprove, and at times it makes us sad and disheartened; but there is also much to counterbalance all these thoughts. May the Lord carry on this great and good work He has began, and to His name be all the glory, is our prayer.

"You will excuse me if I have written too much about *our* work here. It is the Lord's work, and we, as feeble instruments in His hand, are helping to carry it on."

"DIARY OF MRS. KITTY TREVYLYAN"

By the Author of "Chronicles of the Shoulberg-Cotta Family."

"I used to be afraid," she continued, after a pause, "That Mr. Wesley's was blind fanatical zeal, well meant but misguided; but the zeal cannot surely be fanatical, which spends itself in the labors of love; nor blind, since it leads so many into the light."

"Mr. Wesley says," responded Evelyn, "that *true zeal is but the flame of love*, and that all zeal is false which is full of bitterness, or has not love for its inspiration."

"I do feel sure both Hugh and I would say from our inmost hearts, "Lord, we cannot see what is best. Do Thou choose for us." And He *has* chosen for us, without offering us the choice; and that, after all, is just the same."....

"I saw the preacher, John Evans, laid across a cannon to die, both his legs having been shot off, and I heard him praising God, and calling on all to love Him, till he could speak no more. I call that a brave death for any man. Indeed," said the Colonel, "it might be better for all of us if we were more like them. Drinking and dicing may be very gentlemanly amusements, but they don't make quite so good a preparation for a battle or an hospital bed as the psalm-singing and preaching you despise."....

"In your home I have learnt more of what love is than I ever knew before. And I see that love explains every thing"....

"For compared with love, *things* are mere *shadows*; we really possess nothing, except as love inspires us to use it, and compared with love *thoughts* themselves are only the mere inanimate *things* that are moved, whilst love is the wind, the fire, the sun that moves and quickens all; the motive force, the life-giving power of the world."....

"My tastes are as simple as possible. I have no pleasure in splendor and no need for luxuries. God has given me riches in my youth and health; and moreover," she continued in a trembling voice, "He has given me to see something of the great poverty and misery there are in the world. And also He has brought me at the threshold of my life, face to face with death. And there is nothing in the world I should like so much, I mean really *like* or enjoy so much," she repeated emphatically, "as, unentangled with any personal interests or cares, to give myself

up, that is, all I have and am, to helping and cheering, and serving the sorrowful and neglected and destitute people around me, all my life long, leading them to feel all the time that the love and help they found in me was only a little trickling from the great love and power of God."

LETTERS TO THE TREASURER.

From John Cropper, Esq.

LIVERPOOL, ENG., June 24, 1865.

It affords me very much pleasure to hand you, as Treasurer of the A. M. A., the enclosed order for £50 stg. It is the contribution of the Congregation of Pemberton Chapel, Liverpool, of which Rev. C. M. Birrell is Pastor. The amount is to be expended on the Missions and Schools amongst the Freedmen.

We read with deep interest your Magazine, and observe with thankfulness, the self-denying labors of those who go out to labor in the schools &c., instituted for the freedmen. Their success surprises and rejoices their friends, and it is our prayer that their health may be spared, and their strength sustained in this arduous undertaking.

From a Friend in Illinois.

It is with joy and delight that I am permitted to address you, for the first time. My heart has been with you for many years, but my means for contribution scanty. But now the Lord has enlarged my means, and I would return a thank-offering. Please find inclosed a check for One Hundred Dollars. I wish I could send you a thousand instead, but my heart is with you, and my prayer to God is for a blessing upon the labors of the American Missionary Association. Respectfully yours through the love of Christ Jesus Our Lord.

RECEIPTS

From June 1st to June 30th, inclusive.

MAINE.

Bethel, T. Chapman, F. Baker, P. Burnham $1 ea.; others $1, 4 00
Brown's Corners, Ladies Cent Soc., by Mrs. S. E. H., 5 50
Camden. "B.", by A. B., Treas., 10 00
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Thomaston. Cong. Ch. & Soc. $282, by G. W. G; Anna G. Smith $2.50, by T. B. S., 284 50

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Albany. Freedmen's Soc., three boxes C., by Mrs. A. D.
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Bridgewater. Dea. Tompkins $5; the Misses Turner $5; Cong. Ch. $3.50, by Rev. C. H. B., 13 50
Busti. Mrs. Sally Giddings, one bbl. and three boxes C., Cash 5 00
Cambria. Ladies Aid Soc., one box C., by E. R. G.
Clinton. Mrs. Anna Parmele, by J. S. C. $7; Mrs. L. Vanslyke $1, 8 00
Deansville. Cash, 20 00
Geneva. Hon. S. A. Foot, 25 00
Gilberts Mills. I. M. Holmes, 3 00
Greenville. Ladies, one box C., by C. B. H.
Jewett, "Friends" *for support of a Teacher*, by A. P., 50 00
Le Roy. Mrs. R. B. J. Calvert, 2 50
Lisle. C. Coy, 5 00
Lockport. One box C.
McGrawville. H. D. Corey, 200 00
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New Road. Union Miss. Soc., by C. G., Treas., 10 07
New York. Sab. Sch. Miss. Soc Ch. of the Puritans (of which Dexter Fairbank $60,) by E. Z. P., Treas., $117.56; Miss M. Merritt $5 and package C.; "A Friend" $3.50, 126 06
North Stockholm. Ladies Benev. Soc., one box C., by Rev. L. C. P.
Oriskany. Presb. Ch. Coll., by Rev. S. F. P., 2 22
Peruville. Coll. Free Ch. $6.61: North Hill Wesl. Meth. Ch. $3 54; Coll. at Union School House $1 22; E. A. 25c., by B. P. D., 11 62
Perry, Mrs. J. A. Thompson and J. Sleeper $1 ea., 2 00
Portland, Mrs. M. D. Leech $20; J. S. Coon $5; L. Fay $3; B. F. Pecor $2; Mrs. M. A. Coon, T. Quigley and S. Jones $1 ea; others $7, 40 00
River Head. Rev. A. Downes, 1 00
Truxton. E. Negus, 1 00
Taberg. A Stedman $10; C. M. Waterman $2; D. Hopkins $1, 13 00
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Verona. Roswell Sage and Wife, $25; W. Sturtevant, $2, by C. S. S., 27 00
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Yonkers, Baldwin & Flagg, two boxes Hats.

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Newark. One bbl. C., by Mrs. M. M. B.

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Coal Valley. J. Snodgrass, 5 25
Meadville. W. F. Clark, 10 00
Millbrook. Coll. Wesl. Meth. Ch., by Rev. J. S. A., 10 00
Perrin's Corners. Coll. Zion Wesl. Meth. Ch. by Rev. J. S. A., 35 00
Reena Farm. John Regna, $100; Coll. $32.25, by Rev. J. J. M. 132 25

VIRGINIA.

Norfolk. Coll. Col. Meth. Ch., $3.50; "A Lady" $1, by Miss R. G. C. P., 4 50

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Beaufort. Capt. Wm. Davenport, 26th Col. Reg., 25 00

OHIO.

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Edinboro'. Soldiers' Aid Soc., by Rev. W. G., 10 00
Hudson. Mrs. F. Edwards, by M. M., 2 00
Mount Vernon, Mrs. J. A. Baldwin, 15 00
Muscash. S. Cooper, by J. P., 1 00
North Benton. Coll., by C. S., 148 37
Oberlin, Dr. E. French, 20 00
Pittsfield. Coll. by D. Y., Treas. B. Soc., 49 74
Senecaville, Union Liberty Sab. Sch., by Rev. E. T., 3 25

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Atlanta. S. J. Chapin, C. H. Ormsby, E. K. Cotton and D. Langdon $5 ea.; P. Elliott $2; D. Howser, C. Ormsby, Wm. Leeper, S. S. Keigwin $1 ea.; others $4, to const. DEA. S. J. CHAPIN, L. M., 30 00
Bristol. Cong. Ch. Coll., by Rev. S. F. P., 7 25
Danville. Mrs. J. C., by C. W., 1 00
Fulton, Coll. Union Meeting, $23.70; C. P. P. 50c., by Rev. G. C., 24 20
Geneseo. Cong. Ch., 44 90
Metamora. Parker Morse, 5 00
Oswego. B. Peckett, 2 00
Princeton, C. COOK, to const. himself L. M., 50 00
Sandwich. Coll. N. S. Presb. Ch., by Rev. G. C., 14 70

MICHIGAN.

Ganges. Coll., 6 00
Jackson. L. Wilcox, 5 00
Kalamazoo. "Bird's nest Bank," bal. to const. GABRIEL N. P, GALE and MRS. C. T. CARRIER, L. M's., by Mrs. A. M., 40 00
Newaygo. Rev. A. St. Clair, by Rev. S. F. P., 5 00
Olivet. "A Friend," 1 00
St. Clair. Mrs. Benj. Russell, 10 00
Vassar. Mrs. O. W. Selden, 2 00
Victor. First Cong. Ch., by Rev. G. S. F., 4 15

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Bethel, La Cross. Coll. Welsh C. M. Ch., by J. D. Treas., 7 25
Bethesda, Oshkosh. Coll. Welsh C. M. Ch., by J. D. Treas., 6 30
Blaen Dyffryn. Coll. Welsh C. M. Ch., by J. D. Treas., 3 00
Cambria. Coll. Welsh C. M. Ch., by J. D. Treas., 67 50
Carmel, Welsh Prairie. Coll. Welsh C. M. Ch., by J. D. Treas., 12 00
Madison. Stephen S. Sheldon, 50 00
Salem, Waukesha. Coll. Welsh C. M. Ch., by J. D., Treas., 6 40

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Newark. First Cong. Ch. $250 to const. DAVID RIPLEY, J. L. HEWES, WM. N. JUBE, J. H. DENISON, MRS. WM. D. RUSSELL, J. A. MINOTT, PROF. C. H. HITCHCOCK and WM. ROWBOTHAM, L. M's., by G. B.; Coll. Union S. S. Prayer Meeting $12.20, 262 20

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East Aurora. P. Bowen, $1; others, $1.50, 2 50

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Eddyville. Individuals, 3 25

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Sheridon. C. L., 25

Smith's Mills. Individuals, 1 50

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